form of expression that also belongs to the Hottentots, as they have their own designation for it: //ha-ra. 204 152

Two women reached the opposite end of the scale of emotion and one of them sought me out to bandage her. In a fight her opponent had bitten her across the nose, in the neck and on the thumb. 578 152

## D. Nourishment

Let us now leave the Hottentot's body and observe what kind of care it receives in health and in sickness. A race that restricts itself to gathering the plants necessary to existence that grow wild in nature without having been led by the meagreness of this means of subsistence to attempt agriculture, is certainly at a low cultural level. Even where water lies right under the surface in river beds and may be reached by digging, and where fertile flood-lands with dried silt left by the river make gardening possible, as has been done by white men, the Hottentot has not been able to force himself to work systematically. Here and there they enclose a little piece of land with brush, call it !hana-b and plant in these "gardens" calabash gourds, aba-s, which they hollow out for butter jars, or they plant gourd fruit, kôpi-oa/mab, an edible fruit, which is green with white spots and the size of a child's head, but they are quickly bored by such activity. At any rate it is only thanks to the constant influence of the missionaries if the Hottentot persists with his garden at all. 231 [222] [312] [318] [317]

From home training he knows only three activities that provide his food: gathering, hunting, and cattle raising. Later we will see how he has more or less perfected the two latter activities. Right now we will consider how he transforms the raw products, which we may assume as given, into food.

### 1. Animal Food

Animal food is supplied by the sea to the coastal Hottentots. Seal meat (cf. p. 41 ff.) [101] provides a highly-prized roast, especially when it is strong. The fat is not valued as highly, but it is still eaten. At the time of the seal hunt the coastal dwellers will go anywhere to get the offal. They even go out seal hunting 225 [242]

bladder difficulties of pregnant women in this way: During the growth of the embryo there is a greater burden on the bladder and it is not up to this.

They reckon the time of delivery inexactly. Their count begins with the new moon following the first indications of pregnancy. Each new moon is noted with a notch on one of the poles of the hut. When they have cut nine notches, they prepare for the happy event. For example: a woman notices on January 25th, 1904 at the time of the first quarter of the moon that she is pregnant. On the day of the next new moon (February 18th) she makes the first notch and at the ninth new moon (October 9th) the last one. Now she awaits the child, 248 days after the first signs of pregnancy. The pregnancy calendar of a white woman would estimate the birth at the end of October.

b) Delivery. (//nun-s, giving birth, ina-//es, being born; one also knows the word !ui'ku-s, relief, bi/s, getting. ca-s means calving of cows and, when said of a person, is stormed as a vulgar expression). I have seen women immediately before delivery with a staff of midwives in readiness. Once I saw six women squatting around in one hut scarcely 3 meters in width. Mixed in with the smoke of the sooty fire was the smoke of the coffee which they burned and of the pipes which steadily made the rounds. It was difficult to recognize the woman who was the cause of this gathering who lay on the floor in the background covered with skins. I was also able to visit women after they had given birth and find out about the details of the birth. But in spite of many personal connections with several families and their many relatives I was never able to be an eye-witness at a birth. Even when the pregnant woman expressly gave me permission to attend, [114] I would either hear about the event just after it had occurred, or if I had found out about it in time, permission had subsequently been withdrawn. Consideration for the woman in labor, which according to the prevailing opinion of the Hottentots does not even permit the presence of a male Hottentot, forced me to give in. I am therefore particularly indebted to my honored old friend, Pete v. S., who grew up among the Hottentots and has been active for decades in their huts as a midwife. She became very well acquainted with the birth practices of the Little Namaland Hottentots where they are still removed from cultural contacts. I have thoroughly tested the information that she gave me. My research in Great Namaland before and after she gave me this information makes me fully prepared to accept the responsibility for the following even without the personal guarantee of my authority.

a little and hands the pipe to the woman whose love he wishes to obtain. 832

In spite of their lack of morals, rape is considered a severe crime. One would scarcely need to mention this if one did not occasionally find 839 an opposite notion among the whites in the country. There was one incorrigible Hottentot who crept into huts at night to rape women that were 839 sleeping alone and he had one testicle cut off (according to the account of an old Hottentot), with the threat of losing the other if he should offend again. The man who performed this half castration died shortly afterwards and the Hottentots of the kraal believed that to be a warning that their methods were not above criticism and they never did it again. Such cases 830 may have perhaps given rise to the idea that one-sided castration is a Hottentot custom.

Abortions are nothing unusual. A hot infusion of the urine of a rock- 847 rabbit (see Analysis in the Appendix), drunk (when necessary) for several consecutive days, is considered an effective method of inducing an abortion. They call the procedure itself "ǂ//nâǂ, i.e. "to drink and to fall."

In order to complete the dreadful picture, the oaths that have a sexual 578 content which one hears frequently should be mentioned. First it should be emphasized that even in cases of the freest sexual traffic (professional prostitution excepted), the feeling of shame has not completely vanished. The deed is free, glances and words wound. Therefore curses which insult the feelings of modesty, such as the frequent "gaiǂâba u," "you with the big penis" are considered a matter of provocation even by the least prudish person. The ugliness of the image increases further the insult: "!ara ǂâba ûs," "you, with a penis like the swelling around the genitals of a baboon." (The-one is the brilliant reddish, naked, outcropping of skin around the genitals of the female baboon which periodically swells up considerably.

Worst of all are the curses which not only wound one's modesty but also one's sense of piety, since they are aimed at the person and at his mother or his sister. "!haiǂnûnâts," "you (-u) son (nâ) of the genitals (ǂnûn, vulva), as horrible as the dirty scum on the milk calabash." (!haiǂ) The curse ge !gîse ǂâǂ "go sleep with your sister," will make even the most phlegmatic Hottentot furious.

[ 831] The insult "ǂgûtsi go hâ ǂ" "oh, you have become rigid" (ǂgûtsi, to have an erection) is intended to make a person look ridiculous.

The conditions in the relations of the sexes document the rapid degeneration of the social life of the Hottentots.

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for her (ti). Whereupon [the little one]: "Mother, I have seen something (ǂǂîr); go there, won't you (-re), and see." So she says.

Then she took a thong (!hauba) and went and saw (actually: "came to see") the two of them (-kkâ, suff. of the 3rd pers. dual masc. in the dat.-acc.). Then she plucked (tsurî) grass (/gâba) and wrapped (//guiam) the two of them, their two dogs (arikya), everything (hoa) together (/kya) in the grass. Then she brought (double vb.: ǂî "to go," ǂî "to take") the two of them to the hut (omi), and in the hut she built (om) a separate hut (/gui "alone," hâ "to remain") and told (gai) the two of them to lie down. Then they lay down and warmed the dogs (mî "to say," -ha emphasizes the relation to the obj.): "You should (ai) not (ti) drink (ǂî) like that" (tumi)." So

"Here the narrator imitates the lapping noise of drinking dogs.

they said. But the [sister] asked the old elephant mother: "When (a) I [518] once upon a time (ǂkare) married here (oâba), was a hare (!gurs) kneed (//gusa adj., here used substantivally //goasa(b)) wether (gûb) slaughtered (ǂâba) for me" (ta, -ha see above)?" Whereupon [the old woman] said: "You

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"It is a Hottentot custom for the mother-in-law to slaughter a head of cattle when she receives the young wife who moves into her husband's kraal. The daughter-in-law then does the same. If this festive slaughter is omitted by well-situated families, then that is a breach of good form, an unfriendly gesture toward the young wife.

wife (tarasa) of my (ti) son," why (tarets, with the personal suff. of the subj.)

"The crude conception of the family life which causes the young wife so much suffering is characterized by the words of the old elephant; she does not speak of her son as the man whom she have (oaîb) but whom she conceived in copulation ( ai "to complete coitus").

do you suddenly (tsâi, "one day") speak of things (ǂkhoa) that you (-s in hugas) never (hugu, "ever," tama "not") mention?" But the other replied: "I (-ta)

2: Schapera E-4, 5 (no date) 1930
FX13 Hottentot FX13
Nama
Cape Hottentots



595 hut was regarded as the principal hut of the family, visiting friends off-saddled in front of it, and in it the husband received his g sts. Her children were better clothed than, and given preference to, those of the other wives, and received appreciably more of the paternal inheritance.[1]

Nowadays the Hottentots are ostensibly monogamists. But where there are no children to the marriage or only daughters, the custom is still sometimes exercised by which the husband enters into the *aore* relationship with a girl, who becomes his concubine. This *aore* relationship in no way debars the girl from subsequently marrying another man, if she wishes to, but her marriage results in the ending of all intimacy. The children born of this relationship remain with their natural father, and have the same rights of inheritance as the children of a properly-married woman. To the wife the existence [578] of such a relationship is a matter of deep mortification, since it reflects upon her own barrenness, and consequently greatly reduces her prestige. Often, as a result of her jealousy, the girl dare not come into the man's camp, but has to be visited by him at her own home. Olpp states further that many men, when they are absent from home, will be unfaithful to their wives, and may even keep regular concubines in distant kraals. Honourable women, who feel their position damaged, may in such a case leave their husbands, and return with the hut and household property to their parents, until the husband humbly comes to seek pardon.[2]

837 Infidelity on the part of the husband is not recognized as a ground
684 for divorce, nor is adultery on the part of the wife. In the old days, according to Kolb, the Cape Hottentots regarded the latter as a capital offence, punishable by death without further question and without the least regard for the status of the adulterer. The Naman also, according to Kohler's informant, would kill the adulterer if caught red-handed. Otherwise the matter had to be referred to the tribal council, which would fine the adulterer and perhaps order him to be thrashed. It seems, however, that in more recent times at least, the injured husband could altogether overlook the offence, if he wished. Vedder even goes so far as to say that adultery, though regarded as improper, is not subject to punishment.[3]

[1] Hahn, "Die Nama-Hottentotten," 330; Wuttke, "Die Khoi-Khoin," 307; Kohler, "Das Recht der Hottentotten," 340.

[2] Von Francois, *op. cit.*, 102, 104; Olpp, *loc. cit.*; cf. Schinz, *op. cit.*, 319; *Report on Missions of L.M.S.*, 75.

[3] Kohler, *op. cit.*, 334; Kolb, *op. cit.*, 91; Wuttke, "Ueber das Recht der Namen," 669; Vedder, "The Native," 140.

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot



from the fields of some free farmers over there;[1]) and even to-day they still keep up this practice. They comprise about three or four hundred men capable of bearing arms, apart from women and children;[2]) and subsist upon prime sheep and cattle. They are subject to a chief named Chora, who has a brother called Gaking; both go about in greasy skin cloaks, which are amongst them a sign of great wealth in livestock.

69 [162 262] [622 291 556]

### Goringhaiquas.

The Goringhaiquas[3]) our countrymen term Capemen, because ever since we have been there they have always lived the nearest of all the Hottentots to the Cape of Good Hope, claiming the place as their own. They exceed the Gorachouquas in numbers, both together totalling about one thousand able-bodied men,[4]) and inhabit some ninety-five mat-covered huts. They are subject to a chief whose native name is Goguwa; but our countrymen call him the "Fat Captain," which, owing to his enormous fatness and protruding paunch, is remarkably apt.[5]). In 1662 he was, according to the accounts of men already there, quite a hundred years old. He had two sons, the older named Oainghaikamma and the other Otagguas.[6]) They both, especially the former, always tried to overrule their father, old Goguwa, and to play the part of master, attempting by every possible means to do away with him, and so obtain the chieftainship first for the elder and then for the younger.[7])

619 162 622 571 [811]

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[1]) van Riebeeck (Letters Dagr., II, 230) gives their numbers as "about 200 men capable of bearing arms." Dapper's mistake is easily understood if we assume that he or his informant confused the Goringhaiqua and the Gorachouqua in this respect.

[2]) In van Riebeeck's journal he is often referred to as "the fat captain," "the fat old man," "the thick fat captain," etc.

[3]) van Riebeeck's journal sometimes three sons of Goguwa, viz. Oringhaikamma (elsewhere Oainghaikamma), called Schacher by the Dutch; Khamma, alias Jan; and Otagua, alias Peter (D. Dagh. II, 1652).

[4]) van Riebeeck says of them in this connection: "They are a bad lot, who do not respect their own chief Goguwa, the old man, more than a child. By birth the latter was their true chief ... Yes! they sometimes ignored him altogether as a beggar. This had also become evident to us, as that we had daily had him well as a poor man. That they still retain him is more for the sake of appearance than reality, as Oainghaikamma, his eldest son, is playing the chief, and cared but little for his father" (D. Dec. I. 1652).

14:Hahn 1-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13



Hnabiob is identical with ǂNaunb, the thunder-cloud—196
i.e., with Tsuiǂgoab; and in another myth he changes names with ǂGurikhoisip, the ancestor of the Khoikhoi. We shall have to recur in the third chapter to these names again.

"We shall see more particularly in the third chapter that ǂgoab the snake, and ǂgoib the rain, come from the same root ǂgu, to flow. If there is plenty of rain, the fountains will flow very strongly. In every fountain again there is said to be a snake, hence the natives say, if the snakes go much about—that is, if the fountains flow very abundantly—then it will be a good year. Tsuiǂgoab, the ancestor of men, the creator of the Khoikhoi, lives in the thunder-cloud, where he causes the cloud to ǂgu, to stream—that is, he causes the water-snake to come down. Thus the ǂKora say, that the snake and the first man originally lived together. Here I may at once add a note, which I forgot to give in the text. This remark very likely also comes from Wuras:—

"There is hardly a trace of religion to be found among the Koranas; but the old people say that they have heard from their grandfathers that Tsui-koab had made two persons, a man *Kaxiseb*, ostrich feather, and a woman, Hau an Maas, yellow copper. He gave them cows, whose milk they should drink, a jackal tail to wipe the perspiration off the brow, a staff with a club (kiri), a quiver with arrows, and a bow, and a shield. From Tsuiǂgoab they expect all the good things. He lives at the other side of the blue sky, in a light sky. They also talk of a Kaxuseus, who is an evil-doer. They fear him very much." (*Vide* Burkhard, "Die Evangelische Mission," vol. ii. p. 71) Bielefeld, 1860. It should be noticed that we have here again *Yellow Copper*, which is identical with ǂNoha, or ǂNaxun, the wife of ǂHeiǂgoibisanabiob.

"The ǂHi-game is an old kind of duel amongst the 198
Khoikhoi. If a man takes offence, he challenges the

14:Hahn 1-8 (ca.1870-1880) 1881 FX13 Honemot FX13



another man by taking a handful of dust, and holding it out to his adversary. The enemy then beats the challenger on the hand, so that the dust falls to the ground, and the challenge is accepted. If the other is a coward, he will not beat the dust to the ground, and then the one who made the challenge throws the dust into his face. In duelling together two men try to kick each other, or to knock each other down by fencing with knobkirris, or to throw each other with spears, covering themselves the meanwhile with their shields. This kind of duelling was called ǂKaga.

261 * For this reason the Namaquas pretend not to eat the flesh of the hare. The fact, however, is, that they believe, by eating hare-flesh, they will become as faint-hearted as a hare. They, for instance, eat the flesh of the lion, or drink the blood of the leopard or lion, to get the courage and strength of these beasts. The same custom we find among the Malays, Polynesians, and Indians of America, and other savages who drink the blood of wild animals or slain enemies, in order to become ferocious and courageous as they are.

262 * *The lion, however, had wings.*—Ctesias, "De Rebus Indicis," speaks of griffins in the following way:—"There is also gold," he says, "in the Indian country, not found in the streams and washed, as in the river Pactolus; but there are many and great mountains, wherein dwell the griffins, *four-footed birds of the greatness of the wolf, but with legs and claws like lions*—Ctesias, "De Rebus Indicis," 12; according to Tylor, "Early History of Mankind," p. 312, Herodotus repeatedly mentions these griffins (Γρύπες), iii. 116; iv. 13, 27, 79, 152.

* *Veldt*, or, in proper Dutch, *veld*, means the fields, the uncultivated grounds, the grazing-grounds and sheep-walks.

* ǂHi-ǃgams literally translated *is the cloud-game*, from ǂhis, an antiquated word for cloud. This ǂhis ǃgams is also called ǂhoroa, a kind of *deer*. Why is the ǂhoroa called ǂhis? Here we have again metaphor. When the battle in the clouds is fought